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THE Pious Souls Daily EXERCISE, in Meditations on the *Divine Attributes* OF THE Glorious Persons in the Godhead.

Practically Improv'd.

In Three Parts.

Collected from the late *Arian* Controversie, for the Establishment of Weak *Christians*.

2 Tim. 1. 13. *Hold fast the form of sound Words.*

LONDON: Printed for JOHN MARSHALL, at the Bible in *Gracechurch-Street*, MDCCXXI.

To the READER.

Christian Reader,

FOR as much as many have taken in Hand to set forth in Order a Declaration of those Things, which are most surely believed amongst all Sound Christians, in all the Christian World.

It seemed Good to me also, to Collect and Compose, for the interest of Truth, in an Age, wherein so many Articles of our Faith are called in Question; and so many gross Errors Daily Published. When a City is on Fire, no one that brings Water, should be refused; For there is no true Happiness without Truth; if that be gone, the Glory is departed.

One saith, that God hath but two Things in the World, viz. His Truth, and His Church, begotten by his Truth, through the just Wrath of God, Satan's Malice, and Mens Lusts and Corruptions; and that true and sincere Christians might be discovered, and Hypocrites, that do not love the Truth, might be hardned, and given over to strong Delusions, to believe Damnal Lies, There must be Heresies, 1 Cor. 11. 19. 2 Thess. 2. 9. 11. Which the God of Truth and Peace preserve all his Churches and People from. Amen.

T. B.

Farewel.

THE

Doctrine of the Scriptures,

CONCERNING

The All Glorious GOD, *&c.*

Part I.

Acts 7. 2. *The God of Glory appeared unto our Father Abraham.*

GOD *of Glory*, Is is an Hebraiſm, the Abſtract for the Concreet, *i. e.* the *Glorious God*, as *Pſal.* 24. 7. and 29. 3. 1 *Cor.* 2. 8.

Doctr. The true God, is a *Glorious God.*

I. Proof, *Nehem.* 9. 5. *Iſa.* 33. 21.

II. Open it.

Head I. *God is Glorious* in the abſolute Glory of Attributes in the Eſſence or Being of God.

First, Incommunicable, Which cannot in any sort agree to the Creature, but to him only that is by Nature God, *viz.*

I That God, in respect of his Nature, Essence or Being, is an infinite and increated *Spirit.* A Spiritual Being, without Matter, Body, or Bodily Parts. *John* 4. 24. 2 *Cor.* 3. 17. *Luke* 24. 39.

II *A simple Being,* The Simplicity Simpleness, or singleness of God, is that Attribute whereby he is a simple Being; He is one most Pure, Simple, Perfect, Infinite and Eternal Act, without all Composition of Parts. being all Essence; whatever is in God, is God Himself, is his Essence, his Attributes are Himself; each are his simple and undivided Essence, 2 *Tim.* 2. 13 *Amos* 4. 2. *Mich.* 6. 8. *Psal.* 89 35 1 *John* 4. 8. *John* 4. 24. *Exod.* 3 14. 1 *John* 1. 5. & 5. 7.

III *Infinite.* He is without End Measure, Bounds or Limits of his Being, Time Place, and Perfection, and is Incomprehensible, *Psal.* 147 5 & 145. 3 and 78 41. *Job* 11. 7 10.

IV *Eternal,* He neither hath, nor can have, either Beginning or Succession, Change or Ending, *Deut.* 33 27 *Psal.* 90. 2. *Rom.* 1 20.

V. *Independent,* He is a most Free and Absolute Lord, moves All, and is neither moved by, nor depends on any Creature, a Self existing, Self and All-sufficient, and thence a Self Blessed and all Glorious Being and Fountain, having all Life, Glory, Blessedness and Goodness, in and of Himself. *Psal.* 36 9. & 16 2. *Job* 22. 3 & 35 7 *Rom* 2 5 *Acts* 17. 25. *Isa.* 40. 17. *Dan.* 4. 35. This comprehends his *Soveraignty,* which is that whereby he can do what he will, and is not accountable to the Creature for any of all his Matters, *Job* 33 13 *Psal.* 135. 6. *Dan.* 4. 35. *Rom.* 9 21, 22.

VI. *Immensity, or Omnipresence,* Is his infinite and unmeasurable Greatness, whereby he is always present by his Essence and Power with all his Creatures, as

as the universal Cause of their Being and Operation. *Jos.* 2. 11. 1 *Kings* 8. 27 *Jer.* 23. 24 *Psal.* 145. 3. *Job* 11. 7. 10. *Psal* 139. 1. 9 *Eph.* 4. 6. *Acts* 17. 27, 28.

VII. *Omniscient*, That is an All-knowing Being, *Acts* 15. 18. *Heb.* 4. 13. *John* 21. 17

VIII. *Omnipotent*, That is, Almighty, able to do all Things he will, *Gen.* 17. 1.

IX. Self *Immutable*, That is, He is Self unchangeable, He neither doth, nor can, Change or Alter, but is always the same, in Being, Place and Working. *Mal.* 3. 6. *Heb.* 13. 8. *James* 1. 17. *This is the Being which we call God. That of God, which we know in our Measure is.*

I. *His Nature*

II *His Works*, but see *Job* 11. 7, 10. 1 *Tim.* 6. 16.

Secondly, *The Relative or Communicable Attributes*, or such which have some reference to the Creature, and are Communicable to, and found in them, in Manner and Measure as he pleaseth, *viz.*

I. *Life* is the Attribute of Being, whereby the Divine Nature is in perpetual Action, (and puts forth such Actions as are suitable to the Divine Nature) Living and Moving in, of and to himself, and is the Fountain (Cause or Author) of the Life of Nature, of Grace and of Glory. *Jer.* 10. 10. *John* 5. 26. *Psal.* 36. 9. *Acts* 17. 25. 28. *Eph.* 2. 1. *Matth.* 25. 46.

II. *Understanding is an essential Attribute in the Nature of God.* It is God understanding and knowing all Things, in and by his Essence, always, together and at once, by one simple eternal, infinite and immutable Act. 1 *Sam.* 2. 3. *Psal.* 139. 2. & 147. 5. *Acts* 15. 18. *Heb.* 4. 13.

III *Counsel*. God's Counsel, is God's discerning a most wise Reason of all Things and Actions and Ordering them accordingly in the best manner, for the best Ends, and by the best Means to attain those Ends. *Isa.* 28. 29. & 25. 1. & 46. 10, 11. *Acts* 2. 23. 6. 18.

IV. *Will*, The Will of God, is the Divine Faculty or Attribute, whereby he doth most freely Will, Choose and Approve, that which is Good, and disapproveth of that which is Evil. It is God always together, and at once in one Simple, Free, Eternal and immutable Act, willing and decreeing the Being of whatsoever he pleaseth, *Matth* 19. 17. *Jam.* 1 17. *Psalm.* 5. 4. & 115. 3 *Dan.* 4. 35. *Rev.* 4. 11 *Eph.* 1. 11.

V. *Glorious Blessedness and Happiness*, whereby he comprehends the highest Truths, and rests in the fruition of the chiefest Good. 1 *Tim.* 1. 11. & 6. 15. 1 *Cor* 2. 11 1 *John* 4 8.

VI. *Goodness is an Essential Attribute in the Nature of God*, It is the communicative Excellency, Beauty, and Glory of the Divine Nature, whereby he is the chiefest Good, and is infinitely Good, Kind and Gracious, in and of himself, and freely bountiful to all his Creatures, and the Author of all the Good they have and do. *Exod* 33. 18, 19. with 34. 1, 7 *Psalm.* 27. 4 & 33. 5 & 31. 19. & 119 68. *Zech.* 9. 17. *James* 1 5 17. *Isa* 63 7.

VII *Love*, is an Essential Attributes &c. whereby God loves Himself as the chiefest Good, and it is his Eternal Will, Purpose and Design, to communicate Good to his Creatures. 1 *John* 4. 8. 16. *Eph.* 2 4. *Rom* 11. 28.

VIII. *Grace is an Essential Atribute*, &c. whereby God Communicates his Goodness to the Creature, freely without any Merit or Motive in them; it is his free undeserved Love, Favour and Goodwil, *Exod.* 33. 19. & 34. 6. 1 *Cor.* 15. 10. *Eph.* 2. 8.

IX. *Mercy is an Essential Attribute in the Nature of God.* it is God willing and ready to pity and help the Creature, that is in Misery, and that with Delight, *Mic.* 7. 18. *Exod.* 34. 6. *Psal.* 51. 1. *Eph.* 2. 4. *Rom.* 9 18.

X. *Patience*

X. *Patience*, is an Eſſential Attribute, &c. whereby God deferreth Puniſhment, it is God willing to defer Puniſhment, whereby offending and provoking Mankind, are for a time ſpared, and as is were reprieved, called forbearance, ſparing Mercy, and the ſtay or ſtop of Juſtice. *Gen.* 6. 3 1 *Pet.* 3. 20. *Acts* 13. 18. *Rom.* 3. 25. and 9. 22. *Rom.* 2. 4. *Iſa.* 48. 9.

XI. *Holineſs is an Eſſential Attribute*, &c. and ſignifies God's Conformity to himſelf, (being his own Rule) in all he is or doth, and is infinitely Pure and free from, and hates all Sin, and Delights in his own Holineſs, and the reſemblance of it in the Creature, *Hab.* 1. 13. *Amos* 4. 2. and 6. 8. *Exod.* 15. 11. *Rev.* 4. 8. 1 *Sam.* 2. 2.

XII. *Truth is an Eſſential Attribute, in the Nature of God*, whereby he is indeed perfectly Faithful and Conſtant, and the very ſame in his Being, Word and Works, which he declares himſelf to be, or in all he hath ſpoken concerning himſelf and his Creatures, *Exod.* 34. 6. *Deut.* 32. 4. *Deut.* 7. 9. *John* 17, 3. *Heb.* 6. 18.

XIII. *Juſtice, or Righteouſneſs, is an Eſſential Glory, Perfection and Excellency in the Nature of God*, whereby God in all Things, conſtantly Wills that which is Right and Juſt, and renders to every Creature, his due according to his Promiſes to Obedience, and threatnings to Diſobedience, *Exod.* 34. 6, 7. *Deut.* 32 4. *Pſal.* 19. 11. *Mat.* 16. 27. *Rom.* 2. 5, 10.

XIV. *Wrath*, is God's Holy and Juſt Diſpleaſure againſt Sin, called the Curſe of the Law; it is his Sin puniſhing Juſtice, it is God's Holy and Juſt Will, (in the threatning of the Law) to puniſh Sinners according to their Sins, partly on Earth and fully in Hell, *Gal.* 3. 13. *Rom.* 1. 18. and 3. 8. and 6. 23. *Job* 36. 18. *Gen.* 2. 17. *Ezek.* 18. 4. *Mat.* 25. 46.

XV *Power is an Eſſential Attribute*, &c. it is the Effective and Executive Glory of God, it is the Eſſence of God, able to do whatſoever he will and pleaſeth to have done, by his *Abſolute* Power, he is able to do

more

more than he will, *Mat.* 3. 9. and 26. 53. *Eph.* 3. 20. *Phil.* 3. 21. and by his *Ordinate* or Actual Power he doth whatsoever he actually Wills, it is the Execution of his Will, *Eph.* 1. 11.

XVI. *Majesty is an Essential Attribute, belonging unto the Nature of God*, and is the Kingly and Governing Glory of God, as Supreme Lord, Soveraign and Law-Giver, whereby he reigneth and ruleth over all his Creatures, and Orders, Disposes and Guides them as he pleaseth to their proper ends, this is God's Government, *Psal.* 93. 1. and 103. 19. and 119. 91. *Josh.* 3. 13. *Mat.* 20. 15. *Pro* 16. 4. *Rom.* 9. 5. and 11. 36.

Note, All in God is but one most Pure Act diversely Apprehended, by finite us in several Attributes, *Exod.* 3. 14. *Psal.* 8. 1. *Pro.* 8. 14.

II God is Pleased to reveal his simple and undivided Essence under several Attributes, because he would be Honoured in every Attribute, and that we might better conceive of Him, *Exod.* 33. 18. 23

III. They are all equally common to, and in all the Persons, which proveth that Christ and the Holy Ghost are by Nature God. *Col.* 2. 9. 1 *John* 5. 7.

IV. They are not distinguished in God, but in our manner of understanding, who being not able to comprehend that meer Act at once, do conceive thereof after the manner of many Acts, for there is no more Proportion *between Finite and Infinite, than between a Nut-Shell and the Ocean*, *Job* 37. 5 19. 23. and 36. 26. see *Eccles.* 11. 5 *Jer.* 17. 9.

Head II. *That God is Glorious in the Relative Glory of Persons, in the Godhead (Or Divine Nature Essence or Being of God) or Essence* As *Acts* 17. 29. *Rom.* 1. 20. *Col.* 2. 9, In the divine Trinity is to be considered

First, *The Unity of the Essence, That there is but one true God, Isa.* 44. 6, 8. 1 *Cor.* 8. 6. *The First mention of Gods was from Satan, Gen.* 3. 5.

Secondly,

Secondly, *And the Three Fold manner of Being*, Which is the Perſons, by the Three Perſons in the Godhead, we are to underſtand the ſame Nature of God with Three ways of Subſiſting each Perſon, having its diſtinct Relative, or Perſonal Property, *Heb.* 1. 3, 5. *John* 14. 26. There are Three diſtinct Perſons, ſubſiſting in one Divine Eſſence, 1 *John* 5. 7. *Mat* 3. 17 and 28. 19 2 *Cor.* 13. 14. *Rev.* 1. 4, 5 6. and 4. 8.

That the Unity of the Eſſence, ſubſiſts in a Plurality of diſtinct Perſons, is Evident. For

I. We read of [*we*] [*us*] and [*our*] in the Eſſence *Gen* 1. 26, 27 & 3. 22 & 11. 7 *Iſa.* 6 8. *John* 14. 11. 20, 22, 24 & 17. 21, 22. 2d. Of them, *Zech.* 6. 13. 3d. Of one Perſon being like another, *Heb* 1 3. 4th, Of one Perſon ſpeaking to another, *Pſal.* 110. 1. 5th. And one Perſon ſeeing and hearing another, *John* 5. 19. & 16. 13 6th Of one Perſon ſending and working by and from another, *Gen* 19 24. There is a Co-operation of Perſons from Creation to Glorification. *Eph.* 3 9 *Job* 26. 13 *Gal.* 4. 4, 6 7th. We read Creators, *Eccl.* 12. 1. Hebrew and Makers. *Job* 35. 10. & 32. 22. *Iſa* 54. 5 Hebrew, 8th One Perſon is incarnate, and not the other *John* 1. 14. *The word Perſon*, ſignifies a Subſiſtence, having Life, Underſtanding, Will and Power of Operation, 2 *Cor.* 1. 11. ſee 2 *Cor.* 4. 6 *Heb.* 1 3.

They are not Three Manifeſtations, for ſo are all the Attributes and Creatures *Note*, In the Eſſence, there are Three that do Live, Underſtand, Will, and Act.

I *They have Perſonal Properties Attributed unto them*, Viz Underſtanding and Will. *Pſal.* 147 5. *John* 21. 17. 1 *Cor* 2. 10. and 12 11.

II *Perſonal Affections* They are ſaid to Love, and to be grieved and vexed, *Jer.* 31. 3 *John* 15 9 *Rom.* 15. 30. *Eph* 4 30. *Iſah.* 63. 10. with *Acts* 5. 9. and 7. 51.

III. And Perſonal Actions, They are ſaid to Walk, Speak, See, and Hear, 2 *Cor.* 6. 16. *Rev.* 2. 1. *Pſal.* 110. 1. *John* 5. 19. and 16. 13. Teach, *Luke* 12. 12. *John* 6. 45. Send

45. Send and make Offices, *Acts* 13 3 and 20. 28. All which are Peculiar and Proper to a Person, and such that a Quality (or Virtue is not capable of being) The Agent or Object of them.

IV. To be Sinned against, 1 *Cor.* 8 12. *Mat.* 12. 31.

II. The Divine Person of the Father is God, in the relation of a Father begetting, (not Creating) his Son, *Heb.* 1. 3. 5.

III. The Divine Person of the Son is, God, in the relation of a Son begotten, (not Created) of the Father, *John* 1. 14.

IV. The Divine Person, of the Holy Ghost, is God, in the relation of the Holy and Eternal Spirit, proceeding from the Father and Son, *John* 14. 26. and 20. 22. *Rom.* 8. 9. *Gal.* 4. 6.

Head III. *Wherein the Persons are Distinguished*, Viz

I. *By their Distinct order and manner of Subsisting*, Here the Father is the first Person, and the Son is the second Person, and the Holy Ghost the third Person, not in Nature, or Time, or Dignity, before one another, but only in order and relation to one another, *Mat.* 28. 19. 2 *Cor.* 13. 14. 1 *John* 5. 7.

II. *By their Distinct relative or Personal Properties*, The Personal Property of the Father, is to beget (not Create) the Son and that from all Eternity, *John* 1. 18. the Personal Property of the Son is to be Begotten (neither Made nor Created, but Begotten) of the Father, *John* 1 14. the Personal Property, of the Holy Ghost is to proceed, (neither Made nor Created nor Begotten but Proceed) from the Father and Son, from all Eternity, *John* 14. 26. and 15. 26. These are the Eternal and Incommunicable Properties of these Divine increated, eternal and infinite Persons: There is no inequality in the Persons, for, for Nature, they are Co-essential, for Names, Attributes, Works, Worship, Honour, Glory, and Divinity Co-equal, and for Time Co-eternal, and Co-existent. 1 *John* 5. 7. *John* 1. 1. *Prov.* 8. 22, 31. *Mich.* 5. 2.

The

The Father is the Fountain of the Personality of the Son and Holy Ghost. *John* 5. 26 & 14. 26 & 15. 26. He doth not Communicate God-Head in begetting, but Son-ship only; it is very improper to say, Christ is *God of God*; for as to his Divine Nature, the Son is God of Himself, but his Person Son-ship and Office, is from the Father. *Col.* 2. 9. *John* 7. 29.

III. *By their Distinct Order and Manner of Working.* 1st. The Father's Distinct Order and Manner of Working, *is to Work of himself, by his Son and Spirit*, *Mat* 11. 25, 27. 1 *Cor.* 8. 6. *Eph.* 3. 9. *Zech.* 4. 6. *Psal.* 104. 30. Hence the Original of all Things, and Will, and good Pleasure, is mostly ascribed to him. *Gen.* 1. 26. *Matth.* 11. 26. *Eph.* 1. 9, 11. *Rev.* 4. 11. *Gal.* 1. 1. 2d. The Son's distinct Order and Manner of Working, *is to Work from the Father, and by the Holy Ghost.* *Gen.* 19. 24. *Matth.* 12. 28. *John* 5. 19 & 7. 29. & 5. 43. 3d. The Holy Ghosts distinct Order and Manner of Working, *is to Work from the Father and the Son.* *John* 14. 26 & 15. 26 & 16. 7, 15.

Because the Son's Person and Son-ship, is from the Father; therefore he works as one that is come out from the Father, and is sent, and set on Work by the Father, *John* 7. 29 & 17. 4.

Because the Spirit proceeds from both, therefore both send him and sets him on Work, *John* 14. 17, 26. & 15. 26 & 16. 7, 15.

Sending, signifies, to Will and Authorize the Son to his Redemption Office Acts, and the Spirit to his applicatory Office Acts, and Operations, *Rom* 8. 3. *Gal* 4. 6.

Each Person works according to their Order of Subsisting. Hence we are first chosen by the Father, *Eph.* 1. 3, 4. *Secondly* Redeemed by the Son, *Gal.* 4. 4, 5. And, *Thirdly*, Sanctified by the Holy Ghost, 1 *Pet* 1. 2.

The Armenians Pervert this Sacred Order, in placing Election, after Sanctification, and make the first Person to work last.

Hence the begining of Things, as Election and Creation

is mostly Ascribed to the Father, and thence Will and Command, *Eph.* 1. 3, 4 and 3. 9. *John* 10. 18. *Heb.* 10, 7.

The Son appears mostly in Incarnation and Redemption, hence Wisdom is given unto him, *John* 1 14 *Gal.* 4 4, 5. *Pro* 8 22, 31. 1 *Cor.* 1. 24 *Isa.* 9 6 Christ's Person and Office Acts being from the Father, is the reason why the Son as Mediator, referreth all Things to the Father, (and not to the Holy Ghost) and we are said to be reconciled to the Father, *Luke* 2 49. *John* 17. 4. & 18 11 & 17. 1, 24 & 5. 43. 2 *Cor.* 5. 18. 19.

He is represented as the first mover in any great undertaking, and is said to send the Son and Holy Ghost, and after the fall, he appears as the Person offended and sitting in Judgment, the Guardian of his Law and just Government therein, the revenger of Sin, and condemner of the Sinner, in the just sentence of the Law of Creation, *Gen.* 2. 17. *Luke* 23. 34. 1 *John* 2. 1.

The Holy Ghosts Person, and working being from the Father and Son, he appears mostly in Application or Sanctification, or finishing Acts, he finishes what the Father begun in Election, and the Son went Progressively on with in Redemption, hence power for Execution is mostly given to the Holy Ghost, *Mat.* 12 28 *Rom.* 15. 13, 16, 19.

Head IV. *The whole Godhead, or Divine Nature, or Essence, is in every one of the Divine Persons;* For they have, 1st. Equal Names, 2d. Attributes, 3d. Works, 4th. Worship, Honour, Glory, Dignity, and are Co-existent, *John* 1. 1.

If the Father is God by Nature, the Son and Holy Ghost must be so too, that Jesus Christ and the Holy Ghost is God most High.

For, 1st. *They have the same equal and incommunicable Names, which are peculiar and proper to God only, and of which no Creature is Capable.* Is the Father called God and Jehovah? *Psal* 83. 18. so is the Son, *Isa.* 9. 6. *Jer.* 23. 6. *John* 1. 1. & 20, 28. *Rom* 9. 5. *Tit.* 2. 13.

13. *Jude* 4. 25. 1 *John* 5. 20. *Rev* 22. 6. 1 *Tim* 3. 16. Yea the most High God, *Psal* 78. 35, 56. with 1 *Cor.* 10. 9. & *Acts* 16. 17. with *Phil* 1. 1. And the Holy Ghost, *Acts* 5. 3, 4. & 28, 25. 1 *Cor.* 3. 16. & 6. 19 *Jer.* 31. 33, 34. with *Heb.* 10. 15, 16. & 2 *Tim* 3. 16. with *Heb* 1. 1. 2 *Pet.* 1. 21. 1 *Pet.* 4. 14 They have the Names proper only unto God, and never given properly unto any Creature, (therefore they are by Nature God.)

2d. *Those Attributes which are Essential to the most High God, and cannot be given to any Creature,* are given to them, (therefore they are the most High God.) They are the same with the Nature of God, and so proper to God, that they cannot be found in, nor spoken of any, but the most High God.

They have the same, and equal, and incommunicable Attributes, which are peculiar and proper to God only, and can be in none that is not God by Nature. Is the Father Eternal, of an Eternal Existence? so is the Son, he was God before the World, *Prov.* 8. 22. 31. *Mich.* 5. 2. *John* 1. 1. & 8. 58. & 17. 5. *Col.* 1. 17. And the Holy Ghost, *Heb* 9. 14. Is the Father Omniscient? so is the Son *Matth.* 9. 4. *John* 2. 24, 25. & 21. 17. *Rev.* 2 23. and Holy Ghost, 1 *Cor.* 2. 10. Is the Father Omnipotent? so is the Son, *Rev.* 1. 8. 11. *John* 1. 3. *Heb.* 1. 3. *Psal.* 3. 21. and Holy Ghost, *Gen.* 1. 2. *Eph.* 3. 16. *Rom.* 15. 19. 2 *Cor* 4 13. Is the Father Omnipresent? so is the Son, *Matth.* 18. 20. *John* 3. 13. & 14 24. And Holy Ghost, *Psal.* 139. 7 *John* 14. 17.

3dly. *They do the same equal and incommunicable Works, which none but him that is God by Nature can Effect,* that are so peculiar and proper to God, to an infinite Being, that they cannot be done by any Creature, Angels or Men: (therefore Christ and the Holy Ghost, is infinite God.) Doth the Father Create the Heavens and Earth? so doth the Son, *Heb.* 1. 10. *Col.* 1. 16. (*And if Christ be a Creator, he is no Creature, for the Power of Creating, is not Communicable to any Creature.* See *Jer.* 10. 11.) and the Holy Ghost,

Gen. 1. 2. *Job* 26. 13. & 33. 4. *Pſal* 33. 6 & 104. 30. ſo *Eccleſ.* 12. 1. Hebrew Creators, there is a Co operation of all the Perſons in Creation, in Providence, in the Perſonal and Myſtical Union, in Calling, in Salvation, Juſtification, Adoption, Sanctification, and the Reſurrection of the Head and Members, and in Glorification, *Gen.* 1. 26. *John* 5. 17. 19. *Ezek.* 1. 18. 21. *Luk* 1. 31. 35. 1 *Cor.* 12. 13 *Acts* 11. 21. *Tit.* 3. 4, 5, 6. *Rom* 8. 30. 1 *Cor.* 6. 11. *John* 1. 12 *Rom* 8. 15. *Jud.* 1. *Heb.* 13. 12 1 *Pet.* 1. 2. *Rom.* 1. 4 & 8. 11. *John* 10. 28. *Gal.* 6. 8 ſee *John* 6. 2. *Rom.* 15 19. 1 *Cor.* 12. 10, 11.

4thly *They have the ſame, and equal, and incommunicable, Divine and Religious Worſhip, Honour and Glory, which we may not give to any, be he never ſo Excellent and highly Exalted, (then Chriſt and the Holy Ghoſt, is the moſt High God) for Religious Worſhip may, and muſt be given to them, which is peculiar and proper, only to the moſt High God, and of which, no Creature is the Object.* Is the Father to have the Divine or Religious Worſhip of Faith, Truſt, Love, Prayer, Praiſe and Adoration? ſo is the Son, *John* 5. 23. *Pſal.* 45. 11. & 72. 11. *Heb.* 1. 6. *Matt* 28. 9. 17, 19. *John* 9. 38. & 14. 1. *Matt.* 12. 21. *Pſal.* 2. 12. 1 *Cor.* 1. 2. *Acts* 7. 59. & 9. 14. 1 *Cor.* 16. 22. *Rev.* 4. 8. 10 with 9. 12. & 7. 9. 12. And Holy Ghoſt, *Matt.* 28. 19. 2 *Cor.* 13. 14. *Rev.* 1. 4. 6. & 2. 7. 29. & 4 8. *Cant.* 4. 16. 2 *Theſ.* 3. 5. See *Jer.* 17. 5. *Rev.* 19. 10. & 22. 9. All which prove, that Chriſt and the Holy Ghoſt, are by Nature truly God, equal with the Father, of the ſame Infinite and Supreme Nature and Eſſence, *Zech.* 13. 7. *John* 5. 18. & 10. 30. *Phil.* 2. 6 1 *John* 5. 7. See *Rom.* 16. 27. *Jude* 25. & *Exod.* 23. 21. *My Name is in him*, i. e. my Nature and Eſſence.

5thly, Another Proof of the Divinity of our Saviour and of the Holy Ghoſt, *viz.* If the Son were not by Nature the moſt High God, he could not have been a fit Mediator, nor fit for any of his Offices. *Acts* 20. 28. Object. *John* 14. 28. *Anſwer*, Not greater in Eſſence, (as the *Arians* and *Socinians* would have it) but

but only as he is Man, (in his created, inferiour and finite Human Nature, and as Mediator) but not in his increated, Superiour, and Infinite Divine Nature; as God, he is the Father's Equal, *Phil.* 2. 6. But as Man and Mediator, he is the Father's Servant, *Isa.* 42. 1. When the Father is said to be the God of Christ, and Christ is said, to Pray to him, and Depend on him, it only respects his Human Nature and Office, *Ephes.* 1. 3. 17. Object. *John* 17. 3. *Answer*, it is not exclusive of the other Persons, but only of Idols.

And if the Holy Ghost were not by Nature the most High God, he could not have been fit for his applicatory Office, Acts and Operations, *viz.* Of a Sanctifier and Comforter of the Church in all Ages and Places, 1 *Pet.* 1. 2. *John* 14. 17. with 2 *Cor.* 7. 6. Thus we may say, as *Luke* 13. 17. & 5. 26. This All Glorious God, is also Glorious in his Works or Actions, *viz.* Decrees, and their Execution in Creation, Providence and Redemption, *Psal.* 19. 1. 7. *Isa.* 28. 29. & 40. 5. His Gospel is Glorious, 2 *Cor.* 4. 4. and his Church shall be so, *Eph.* 5. 27.

3dly, *Application.*

Use. 1. Of *Information.*

Inference 1. Then the *Socinians* err, that deny and reject what they cannot comprehend by Reason or the Light of Nature; this Doctrine cannot be measured by Reason, *Matth* 16. 17. 1 *Cor* 2. 9, 12, 14. See *Isai.* 64. 17. *Acts* 14. 16. & 17. 18, 32.

It is the peculiar Glory of the true Religion, that it is an incomprehensible Mystery. The Mystery of Godliness is incomprehensibly Glorious, 1 *Tim.* 3. 16. as *Rom.* 11. 33. *Ephes.* 3. 19. *Psal.* 19. 12. *Eccles.* 11. 5. *Jer.* 17. 9. It is clear, 1st, That there is but one God, 1 *Cor.* 8. 4. 6. And that the Persons are Three, as *John* 5. 7. But how their Personal Properties are, is not revealed, *Deut.* 29. 29. And it is too Mysterious for us to give an Account how it is, by reason of Darkness, *Job* 11. 7. & 37. 19. *Matth* 11. 25, 27. *Luke* 10. 22.

Infer, II. Then Sin is exceeding vile, *Rom* 7.13. & 8.12. (*Matth* 25.

Infer, III. Then they grossly err that deny the Trinity, for this is to deny the true Doctrine of all God's outward Works concerning the Creatures from Creation to Glorification, in all which, the Persons Co-operate, 1 *John* 5.17.

Infer, IV. What a great Work and Mystery is Man's Salvation, for all the Persons in the Sacred, Adorable, and ever blessed Trinity, have undertaken distinct Office Acts therein, *Heb* 2. 3. 1 *Tim* 3.16. *Tit.* 3. 4, 5, 6. *Matth* 28. 19.

Infer, V. Hence we learn, the true and right Order and Manner of Worshiping, Pleasing, Glorifying and Enjoying God, viz. in, and by the Son and Spirit, by God the Son, we are accepted with God the Father, and by God the Holy Ghost assisted in Prayer and every Duty, *John* 16. 23. *Eph* 2. 18. *Rom* 8.27. & 16. 27. 2 *Cor.* 5. 19. *Eph* 2. 6. & 3. 16. 1 *Pet.* 2. 5.

Infer, VI. Their Case is very sad and dreadful, that blaspheme the Holy and ever blessed Trinity, *Matth* 12. 31 *Heb* 6. 6. & 10. 29.

And they are to be accounted blasphemous, cursed and damnable *Heretick*s, this being a Fundamental Truth, *Gal* 1. 8, 9. Denied of Old by the *Sabellians*, *Arians*, *Photinians*, and of late by the *Socinians* and *Quakers*.

The *Socinians* deny the Divinity of, and would un-God the great Saviour of the World, and say, a whole Christ is a Creature.

For, 1st. They are cursed Idolaters, that Worship one that is not God by Nature, *Jer.* 17. 5. *Gal.* 4. 8. *Jer* 10. 11.

They Worship an Idol, (a Fancy of their own Brain) a false Christ, *Matth* 24. 24. For our Bibles know no Christ that is not by Nature the most High God, so alludes to, *John* 4. 22. *Acts* 17. and *Thes.* 1. *Idolaters*, *Gal.* 4. 8. owned a plurality of Gods, one

Supreme

Supreme, greater, older, and another subordinate, inferiour, lesser, and younger God, 1 *Cor.* 8. 5, 6. These *Heretick* hold an increated and a created God: To say Christ is two Creatures, a created God, (or a super Angelick Creature) and a created Man, is Monstrous; there is no Creature above Angels, but the Human Nature of Christ, *Col.* 1. 15. with *Eph.* 1. 21. *Heb* 2. 6, 9. & 7. 26.

These are *Antichrists*, with a witness, that would run down, and un-God the great Redeemer of the World, 1 *John* 2. 22, 23. And worse in this respect than the *Romish Antichrist*, yea than *Devils*, *Acts* 16. 17. with *Phil* 1. 1.

II. They contradict and give the Lie to the Holy Ghost, who so often asserts him to be God, *Isa.* 9. 6. *Rom.* 9. 5. *Tit.* 2. 13. 1 *John* 5. 20.

III. They set up a Christ unfit for all his Offices, and unfit to be the Object of any Religious Worship of Faith, Trust, Prayer, Praises, and Adoration of his Church and People: So, that we cannot say, such a Christ is the Christ of God, as *Luke* 9. 20. *John* 4. 22. *Acts* 9. 22. see 2 *Tim.* 1 12 1 *Pet* 1 5 *Jude* 24.

IV. They rob the God-Head of its relative Glory, and lessen the Glory of the Attributes (Goodness, Love Justice) and of Man's Salvation, *Jude* 25.

V. They must deny he can send the Holy Ghost, satisfie Justice, and merit Salvation for Man, raise the Dead, (by his own Power) and Judge the World at the last Day; for if he be not real and proper God, he can do neither of these, *Isa.* 45. 21.

VI. To deny the Deity of one Person, is in effect, to deny the whole God-head; for if Christ be not God, neither is the Father God; 1 *John* 5. 7. See *Psal* 14. 1.

VII. He that doubts of Christ's Divinity, cannot expect Salvation from Him, for this is full of a God. Infinite Wisdom is seen in its Contrivance, infinite Merit in the Price, and infinite Power in the Appli-

cation of it, *Isa* 45. 21, 25. *Jude* 25. *Tit* 2. 3. & 2. 10. & 3. 4. 2 *Pet* 1. 1. *Rom* 3. 22. For saving Faith hath the Attributes and Persons in the Essence, and Christ in both its Natures, for its Object, there is no true Religion, Salvation, nor acceptable Worship, where the Doctrine of the Trinity is not known and owned, *Isa*. 45. 21, 25.

VIII. If Christ's Divinity be rejected, there is no Comfort for a lost World, 2 *Cor*. 7. 6.

Use, 2d. Of Deburation.

First, Not to pry into the unrevealed Secrets of God, *Deut*. 29. 29 to allude to, *Exod*. 19. 21. *Acts* 1. 7.

Second, Not to hold Communion with the *Arian* and *Socinian Hereticks*; for they strike at the whole Glory of the All Glorious Saviour of the World, and of his Religion; the whole Glory thereof, being comprehended in this, (in Christ's Divinity) he unchristians himself, that gives a Religious Faith and Obedience only to one Person, and doth not deserve the name of Christian, *Matth*. 28. 19. & 7. 15. & 16. 12. *Phil*. 3. *Col*. 2. & 2 *John* 10. 11. 2 *Pet* 3. 17. He is my greatest Enemy that un-Gods my Saviour, *Heb*. 10. 29. to allude, 1 *Sam* 4. 22. *Jud*. 18. 24. *Psal*. 139. 21, 22.

Third, Do not rob any of the Persons of their Glory, *John* 5. 23.

Fourth, Do not make the Essence Three, nor the Persons One, 1 *John* 5. 7.

Use 3d. Of *Exhortation*.

I. To freely, heartily and chearfully (without mental Reservation and Equivocation, *Rev*. 2. 23.) Subscribe, Confess, and hold fast the Profession of this Great and Glorious Truth upon all Occasions, *Matth* 10. 32. & 16. 16. *Mark* 8. 38. *Col*. 2. 2. *Jude* 3. *Phil* 1. 7, 17. 1 *Tim*. 6. 12. *Heb*. 3. 1. & 4. 14. & 10. 23. *Rev*. 2. 13, 25. & 3. 10.

We should avow it as a Truth, and adore it as a Holy and incomprehensible Mystery; Adore that by Faith, that we cannot comprehend, by Reason, and rest

rest in it as a Truth, upon the Authority of God only: our Faith must help the defect of our Understanding, we must Wonder and Adore, where we cannot Comprehend, as *Rom.* 11. 33. *One said he would not worship that God he could Comprehend, Deut.* 34. 4. *Tit.* 1. 2.

2dly, To adorn this Doctrine by a Holy Practice, *Tit.* 2. 10. *Phil.* 1. 27.

3dly, To give each Person the Glory of his proper Work, 2 *Cor.* 13. 14.

4thly, To Worship Unity of Essence in Trinity of Persons, and Trinity of Persons in Unity of Essence, to adore the Three Persons in one everlasting God, 1. *John* 5. 7. *John* 5. 23. *Matth* 28. 19. & *Rev.* 4. 8. In some *Greek* Copies, it is nine times Holy, *That is, Thrice Holy Father, thrice Holy Son, and thrice Holy Ghost. Isa.* 6. 3.

Use, 4th, Of *Examination*.

Q. 1. *How is the word God taken in Scripture?*

A. 1. Properly and Essentially, it is Attributed to him that is Essentially God, or God by Nature, as to the Father, Son and Holy Ghost, *Eph.* 1. 3. *John* 1. 1. *Acts* 5. 3, 4.

A. 2. Improperly and tropically.

1st, As it is put for Magistrates, that are not Gods by Nature, but made or constituted Gods by Name and Office only, (that are Gods, and must die like Men, *Psal.* 82. 2, 6. & 138. 1.) The *Arians* and *Socinians* say Christ is God by Office, but not by Nature, to allude to *Acts* 5. 39. & 23. 9.

For *Pagan Idols*, feigned Imaginary, (in the Fancy and idle Brain and Opinion of their Worshipers) false and perishing Gods, *Exod.* 22. 20. 1. *Cor.* 8. 4. *Jer.* 10. 11. and 16. *Phil.* 3. 19. 2 *Thes.* 2. 4.

Q. 2. *What are the Evidences of a New Covenant Interest thro' Christ? (Jer.* 31. 33. *Gal.* 4. 7. *Rom.* 8. 17.) *in this All Glorious God?*

A. 1. Faith, *Gal.* 3. 9. with *Gen.* 15. 1. *Heb.* 11. 9, 16. 2d. Love, as *Psal.* 73. 25, 26. 3d. Conversion,

Jer.

Jer. 24. 7. 4th, Habitual Grace, inward Principles, Diſpoſitions, Inclinations, and Deſires of Obedience to the Law, as a Rule of Duty, *Jer.* 31. 33. *Rom.* 7. 22. with *Phil.* 4. 19. 5th. *Filial*, Fear of God, and hatred of all Sin, *Jer.* 32. 40. *Rom.* 7. *Heb.* 24 with *Phil.* 4. 19.

Uſe, 5th, Of *Conſolation* to the Faithful, *Col.* 2. 2.

1ſt. All the Glorious Perſons co-work in their Salvation, therefore it is impoſſible it ſhould Miſcarry, *Tit.* 3. 4, 5, 6.

2d. This may ſtrengthen our Faith in the truth of the Goſpel, being confirmed by three Witneſſes, who are above all exceptions, 1 *John* 5. 7. with 1 *Tim* 1. 15.

3d. Such have a Covenant Intereſt in, and diſtinct Bleſſings from them all, 2 *Cor.* 13. 14. *Jer* 31. 33. And as it is the Duty of all Saints, to give diſtinct Glory to all the Perſons, ſo it will be a ſpecial Part of their Bleſſedneſs in Heaven, to contemplate the diſtinct Benefits received from them all, *Rev.* 1. 4, 5, 6.

4th, Chriſt being in one Nature, the Supreme, moſt High, and infinitely Bleſſed God, and in the other Nature finite Man, and ſo a fit Mediator between God, the offended Creator and Sovereign, and Man, the offending Creature and Subject, 1 *Tim* 2. 5. This makes him altogether lovely or deſireable, and an All-ſufficient Saviour and Redeemer, having all fulneſs and unſearchable Riches in him, both of Natures Offices and Benefits, *Cant.* 5. 10, 16 *Iſa.* 63. 1, *Col.* 1. 19 & 2. 9. *Eph.* 3. 8. And we may ſay, as *Rom.* 8. 32. i. e. *It is impoſſible he ſhould deny us any real Good.*

5th, Chriſt, in his Human Nature, is above the whole Creation, *Col.* 1. 15, *Heb.* 2. 6, 9. *Eph.* 1. 21. *Heb.* 7. 26. *Rev.* 3. 14.

6th, It was the glorious Scope and Deſign of God, in his eternal Counſel and Covenant of Grace, to Glorifie his whole Self (both Attributes and Perſons)

in

in Man's Salvation, *Exod* 33. 18, 23. & 34 6, 7. *Isa.* 40. 5. with *Luke* 3. 6. & 2. 14. *Matth* 28. 19. *Isa.* 66.

7th. Christ hath an Eternal Godhead and Mediatorial by Office, Constitution, as God, Man, Mediator, *Acts* 2. 36.

Glory, Glory, Glory, to the Three Persons in one everlasting God for ever and ever, Amen.

Part II.

The Doctrine of the Scriptures, concerning the All Glorious Saviour, God-Man.

I. IN his Person.

II. In his Offices.

III. Benefits.

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The Doctrine of the Scriptures, concerning the All Glorious Saviour, God-Man.

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1 *Cor.* 2. 8. *For had they known, they would not have Crucified the Lord of Glory.*

Christ is the Lord of Glory, in respect of his Divine Nature, He *Suffered* [illegible] *but he Suffered who was God.* as *Psal.* 24 [illegible] Crucified according to his Humane Nature [illegible] 1 *John* 3. 16. this Text is an evident proof of the Divinity of Christ, and of the Personal Union of two Natures, joyned in one Person of Christ *Viz.* The God-head joyned with Man-hood, Lord of Glory *i. e.* Glorious Lord, as *Acts* 7. 2. *Psal.* 24. 7. *Isa.* 33 21 1 *Pet.* 4. 14.

Doctr. Jesus Christ, is a Glorious Saviour of Man as God-man.

First, *Proof, Cant.* 5. 10, 16. *Isa.* 33, 21.

Secondly,

Secondly, Open it.

Head I. That Jesus Christ the Saviour of Man is Glorious in his New Covenant, Mediatorial Person as God-man.

The all Glorious Mystery of the Constitution of Christ the second Adam, and New Covenant Mediatorial Person as God-man, *in the Person of Christ*, We must Consider,

I. The distinction of Natures.

II. The Personal Union, *John* 12. 34. *Gal.* 4. 4. *Matt.* 22. 42 44.

I. The only Mediator of the Covenant of Grace, and Redeemer and Saviour of God's Elect, is the Lord Jesus Christ, *Acts* 4. 12.

II The Lord Jesus Christ is the eternal Son of God by Nature, of one and the same Infinite and Eternal and Supreme Nature or Essence, or being and equal with the Father, and Co-existent with him before all Worlds. *Pro.* 8. 22, 31. *Micah.* 5. 2. *John* 1. 1 & 17. 5. *Col.* 1. 17. *Isa.* 9. 6. *John* 8 58. & 1. 14. *Col.* 2. 9. *Rom.* 9. 5. *Phil* 2. 6.

III In the fulness of Time he became Man, and so was and continues to be God and Man, in two intire distinct Natures, and one Person for ever, *Gal.* 4. 4. *Luke* 1. 31, 35. *Heb* 2. 16. & 7 24.

IV. *How Christ being God before the World*, Became Man, *Viz.* Christ the Eternal Son of God became Man, by Taking, Assuming, and uniting to himself, (his Divine Person) a true Body and a reasonable Soul, being conceived by the Power of the Holy Ghost, in the Womb of the Virgin *Mary*, of her Substance and born of Her, Yet without Sin, *Mat.* 1. 20, 21. & 26. 38. *Luke* 1. 27, 35. *Heb.* 2. 14, 16. & 10. 5. & 7. 26.

The God-head and Man-hood, were joyned together in one Person, (Never to be Divided) whereof is one Christ, very God and very Man.

V. The Personal Union of these two Natures in Christ, (They do not make two Persons, for the Humane Nature is united to the second Person, and subsists in U-

nion,

nion with it) is that whereby the Eternal Person of the Son of God, hath united the Humane Nature to it self, to Subsist (inseperably) therein, *John* 1. 14. *Col.* 2. 9. *Heb.* 2. 16. *1 Tim.* 3. 16. Hence he is called Emmanuel, *Isai.* 7. 14. *Matt.* 1. 23. The Eternal Person of the Son of God, (being under an Ordination, and Designation, to Incarnation, and Mediatory Office, in our Nature) often appeared in Humane Shape, as a præludium of his future Incarnation, or Inhabitation in our Nature, *Gen.* 38. & 18. 13. & 32. 24. *Deut.* 3. 2. *Jos.* 5. 14. hence see *Psal.* 80. 17. *Dan.* 7. 13. *Ezek.* 40. 3. *Zech.* 1. 8. & 2. 1. & 6. 12.

VI. Christ the New Covenant and Mediatorial second *Adam* (or Publick Head and common Person representing all Elect Believers) is real and proper God, the most High, Supreme, Eternal and infinitely Blessed God, in his Divine Nature, *Rom.* 9. 5. see Chap. 1.

VII. As Mediator he is God-man.

Note, 1. The Assumer is a Person. *Rom.* 8. 3. *Heb.* 10. 5. & 2. 16. That had an Actual and increated being, before his Incarnation, even before the World, *i. e.* From all Eternity, as *Head* 1st.

2d. The assumed is a Nature, *Luke* 1. 35. the second Person took not upon him the Person of Man (for then there should be two Persons in Christ) but the Nature of Man, so that the Humane Nature hath no Personal Subsistence of its own, but Subsisteth in the second Person, therefore his Man-hood hath the respect of a Nature only, not of a Person, *Luke* 1. 35. *Col.* 2 9 *Luke* 2. 21. For as the Soul and Body make one Person of Man, so the God-head and Man-hood, make but one Person in Christ,

The Humane Nature hath its whole Subsistence in the Divine Person of the Son, and not in it self, but is settled and stayed as the Branch grafted into another Tree, and set in the unity thereof, and pertains to it and looseth the relation of being a Tree by it self, not bears Fruit distinctly by it self, so is the Royal

Branch

Branch of Christ's Humanity, *Jer.* 23. 5. 6. *Isa.* 4. 2. *Zech.* 3. 6. & 6. 12. *Psal.* 80. 15. *Isa.* 11. 1. *Jer.* 33. 15.

3d. The manner of the Assuming, *Viz.* by uniting two Natures whereof is one Christ very God and very Man, in one Person the God-head and Manhood make but one Person in Christ, *Mat.* 1. 23.

The Co-operation of the Three Persons appears in the Personal Union, *Viz.*

1st. The Father Ordains and Prepares, *Col.* 1. 19. *Heb.* 10 5. 2d. The Son Accepts and Assumes, *John* 17. 18, 19. *Heb.* 2. 16. 3d. The Holy Ghost consummates and Compleats *Mat.* 1. 18, 19. *Luke* 1 35.

Thirdly The Distinction of the two Natures in Christ is that whereby each Nature remains in it self the same in its own distinct Properties without Conversion into one another or mixture, but are and continue Perfect and entire God, and Perfect and entire Man, if the Divine Nature is not Humanified, nor the Human Deified, the Human Nature is not infinite Omnipresent Omniscient, &c. *John* 5. 26. *Col.* 2. 9. *Phil.* 2. 6, 7. *Mat.* 16 16. *Luke* 24. 39. *Mat.* 28. 6. *Mark* 13. 32. *John* 14. 28. & 10 18. & 3. 13.

Thus far of Christ's New Covenant Mediatorial Person, that Daily we might have the Vital, and Heart, and Life, changing Influences, Power and Operation of these Truths.

Head II. *That Jesus Christ the Saviour of Man is Glorious in his New Covenant, Mediatorial Offices,* Viz. 1st. his New Covenant, Mediatorial Offices, Names, Titles, 1st. *Mediator,* he performeth the Office of a Mediator, (or middle Person, that comes between God and Man) as God-man (His whole Person, is called himself *Gal.* 2. 20. *Eph.* 5. 25.)

Christ, as God-Man, is Mediator, he executeth his general and particular Offices, according to both Natures: The God-head concurs with the Manhood in all Acts of Mediatorship, *Acts* 20. 28. (Christ is con-

stituted to be God and Man in one Person) Christ in the work of Mediation, acteth according to both Natures (*viz.* as God-Man) our Redemption and Salvation was wrought out by two Natures in one Person, (he is both the Son of God, and the Son of Man in one Person) *Heb* 9. 4. *John* 3. 13. 1 *Pet* 3. 18. *John* 10. 18. 1 *John* 3 16. Text, *Matth* 16. 15, 16.

2d. *Angel of the Lord*, Gen 16. 7. Judg. 2. 1.

3d. *Angel or Messenger of the Covenant*, *Mal.* 3. 1.

4th, *Surety* of the Covenant, *Heb* 7. 22. compare v. 21. & 8. 6. That is, one that undertakes to pay the just Debts of another.

5th, *Jesus* or Saviour, *Matth* 1. 21 *Luke* 2. 10.

6th, *Christ* the Messiah or Anointed, which signifies, he was Authorized and Qualified for his general and particular Offices, *Matth* 16. 16. *Dan* 9. 25. *John* 1 41. & 4. 25. *Acts* 10. 38. *Luke* 4. 18.

7th, *Lord* signifies,

1st, His Divinity, he is Essential Lord as God, text, *Heb* 1. 10, 11. 2d *Mediatorial Lord*, by Appointment and Office Constitution as God Man, Mediator, *Acts* 2. 36. *And Redeemer*, who by Price and Power, set free Captives, *Job* 19 25 1 *Cor.* 6. 20. *Psal* 116. 3. 5th, Servant, *Isa* 42 1, 10. Prophet, Priest and King.

Secondly, *His New-Covenant*, *Mediatorial particular Offices*. Of a Mediatorial Prophet, Priest and King of his Church, which are the Branches of, and by which he executeth his general Office of a New Covenant Surety, Mediator for, and Redeemer, and Saviour of his Elect; doth in his Estate of Humiliation and Exaltation, *Phil* 2. 6, 7, 11.

N. B. *The Person of Christ was Humbled and Exalted in the Humane Nature, the Divine Nature distinctly considered, being uncapable of Humiliation or Exaltation, by reason of infinite Perfection*, *John* 3. 13. *Matth* 28. 6. *Luke* 24. 26. *Heb* 4. 14. 1 *Pet*, 3. 18. *Eph* 4. 9, 10.

1st. As a Mediatory Prophet, he teacheth us what is Duty, what we should Believe and Practice, *Acts* 3. 22. *John* 4. 25. & 15. 15. & 16. 7, 13.

2dly, As a Mediatory Priest, 1st. He on Earth, made Satisfaction for our Offences, and merited all our Salvation Good Things, *Rom* 4. 25. *Heb* 9. 12. *John* 6. 51. 2d, And maketh intercession for us at God's Right Hand, in the High Court of Heaven, *Heb* 7. 24, 25. *Rev* 8. 3, 4. *Rom* 8. 34.

3dly, As a New Covenant, Mediatory King, he injoins all that is Duty, and how we should walk in Obedience with God and all Church Affairs, Matters and Things, *viz.*

1st, Church Constitution, 2d. Ministry, 3d. Ordinances, and 4th, Polity, or Government, or Discipline, *Isa* 33. 22. & 55. 4. & 9. 6. 7. *Psal* 2. 6. *Rom* 16 16. *Eph* 4. 8. 12. Christ hath an Essential Kingdom of Government as God, and Mediatorial by Office Constitution as God-Man Mediator, thus he is the Supreme Lord of Heaven and Earth, and Head of his Church, *Acts* 2. 36. *John* 18. 36. *Matth* 28. 18. & 16 19.

Thirdly, *Christ's fitness to redeem, and for all his Soul-saving Offices.* He is every way Meet, and fit for his general and particular Offices, for he is fitted,

1st, *With a fitness of Natures,* He hath the infinite and increated Nature of the offended God the Creator (the Supreme Lord, Soveraign Governour, Lawgiver, and Judge of the World) and the finite and created Nature of offending Man, (the Creature Subject, and Rebel Offending) Text, *Gal* 2. 9. *Rom* 9. 5.

2dly, *With a fitness of Office, Authority,* being willed and authorized thereto.

1st. By an eternal Call, Command, Election, Ordination and Designation, and Covenant Agreement, being constituted and appointed thereto by the Father (the Supreme Lord of the World) that in our Nature he should execute all his Offices (which he

freely accepted and undertook to perform) *Prov* 8. 23. *John* 10. 18. *Isa* 42. 1, 6. *Heb* 5. 4. 1 *Pet* 1. 20. *Heb.* 10. 5, 7.

2d. By a temporal Incarnation, Inveſtiture and anointing of the Holy Ghoſt in his Human Nature with all needful Gifts and Graces, *Iſa* 11. 2. *Acts* 10. 38. *Luke* 4. 18.

3dly, A temporal Miſſion and ſetting a part, *Gal* 4. 4 *John* 6. 27. & 10. 36. *Luke* 3. 22.

Head 3d. *That Jeſus Chriſt, the Saviour of Man, is Glorious in his New Covenant Mediatorial Benefits*, that come to the Sons of Men by his Mediatorial Obedience unto Death, which he thereby purchaſed, merited and procured for his Elect The Benefits of Chriſt's Mediatorſhip, or Mediatorial Obedience unto Death, *John* 12. 24. are,

1ſt. The confirming of the Covenant of Grace, *Dan* 9. 24. *Luke* 22. 20. *Heb* 9. 16 17. & 13 20.

2d. The removal of Sin againſt God, and Wrath againſt Man, and ſo making Peace, *Heb* 9. 26. *Gal* 3. 13. *Col* 1. 20.

3d. Redemption, *Eph* 1. 7.

4. The ruin of Satan's Government, and deſtructive Power over the Elect, *Gen* 3. 15. *Heb* 2. 14. *Col.* 2. 15. *John* 5. 18.

5th. A New Covenant Intereſt in God, *Gal.* 4. 7. *Rom* 8. 17.

6th. The Spirit and Union, *Tit.* 3. 5, 6. *John* 12. 32

7th. Juſtification, *Rom.* 3. 24. & 5, 9, 19.

8th. Adoption, *Eph.* 1. 5 *Gal.* 4. 4, 5.

9th Sanctification, *Heb* 13. 12. 1 *Cor.* 1. 2, 30.

10th. Faith, 2 *Pet.* 1. 1. *Phil* 1 29.

11th. Repentance, *Zech* 12. 10. *Acts* 5. 31.

12th. Communion with God, and reſt in his Favour and Fruition, 1 *Pet.* 3. 18. *Rev* 5. 9. *Eph.* 2. 13, 18. *John* 14. 6. 1 *John* 1. 3. *Heb.* 10. 19. 20. *Pſal.* 116. 7.

13th.

13th. Spiritual Victory, *Rom.* 8. 37. *Rev.* 12. 11.
14th. Assistance, *Phil.* 4. 13.
15th. Access to God, *Eph.* 2. 18.
16th. Acceptance, *Heb.* 13. 21. *Eph.* 1. 6. 1 *Pet.* 2. 5. *Rev.* 8. 3, 4. *Exod.* 28. 38.
17th. Increase of Grace, *Col.* 2. 19.
18th. Preservation and Perseverance in Grace, *Luke* 20. 31. 2 *Tim.* 1. 12. & 4. 18. *John* 10. 27. & 17. 15, 24. *Heb.* 12. 2.
19th. And Glorification, *Rom.* 6. 23. 2 *Thes.* 2. 14. 1 *Pet.* 5. 10. 1 *Cor.* 15. 57. 2 *Tim.* 4. 8. *Rev.* 7. 14, 15. *John* 10. 10, & 17. 24. *Rev.* 5. 6. 7. 22. See *Psal.* 89. 4. *Prov.* 8. 18. *Cant.* 2. 3. *John* 12. 26.

Head 4. *The Reasons why the Godhead was incarnate in the Person of the Son only, viz.*

1st, To commend the Father's great Love to Mankind, *John* 3. 16. *Rom.* 5. 7, 8. 1 *John* 4. 9, 10. to allude to Gen. 22. 1, 12, 2d, The middle Person, so fit to be a middle Person or Mediator between God and Man, 1 *Tim.* 2. 5. 3d, By him was Man made in the beginning, therefore fitly by him was he redeemed, *Eph.* 3. 9. 4th, He most fitly repairs the Image of God in us, who himself is the (Essential and manifestive) Image of the Father, *Rom.* 8. 29. *John* 1. 13, 18. 5th, He that was the Son of God, most conveniently makes us the Sons of God, *Gal.* 4. 4, 5. *John* 1. 12.

Head 5. *Why it was necessary and requisite, that the Mediator should be Man*, viz. 1st. That Satisfaction might be made to God, in (or by) the same nature that had offended, *Gen.* 2. 17. *Rom.* 8. 3. 2d, Because, without shedding of Blood, there could be no Remission, *Heb.* 9. 22. 3d, Because a Mediator should be meet to deal between both Parties, 1 *Tim.* 2. 5. 4th, That he might have the right of the Kinsman to redeem us, and so of Adoption, *Job* 19. 25. *Ruth* 3. 13. *Jer.* 32. 8. 5th. To fill and exalt our Nature, and intercede for us in our Nature, and have a fellow-feeling of our Infirmities, and that we might have

Comfort and Access with boldness to the Throne of Grace, *Heb* 2. 16. & 7. 25. & 4. 14, 16. 6th, To assure us of our Resurrection, 1 *Cor* 15. 12, 23. Christ is a Creature only in respect of his Human Nature, *Rom* 8. 29. *Col* 2. 15. He assumed the Nature of Man, in order to, and that he might redeem and save the Persons of Men; our Nature was continued and exalted, that our Persons might be so, *Matth* 1. 20, 23.

Head 6. *Why it was needful and requisite, that Christ should be God and Man in one Person*, viz, 1st, That he might reconcile and make God and Man one, and reunite them together again, *Heb* 2. 14, 17. 2dly, That he might be a meet and fit Mediator, as being a Kin and a Friend to both Parties. God, the offended Creator, and Man, the offending Creature; thus he had a deep Interest in relation and love to both Parties, and a right in them, *Job* 9. 33. 1 *Tim* 2. 5. 3dly, That he might bear Sin, Wrath and Death, which he could not feel as God, nor over-come as Man, *Rom* 14. 1 *Cor* 2. 24. & 3. 19. 4thly, That his doing what the Law commanded, and suffering what it threatned, might be both Satisfactory and Meritorious, and so fully answerable to the infinite Justice, offended and wronged by Sin, *Col* 1. 20 1 *John* 3. 16. 5thly, That the proper Work of each Nature, might be accepted of God for us, and relied on by us, as the work of the whole Person, *Matth* 1. 21, 23. *Act* 20. 28. *Heb* 9. 14. *Phil* 2. 6. *Since all he did and suffered was of infinite Dignity, Value, Merit, Virtue and Efficacy, Act* 20. 28. 6thly, To fulfil the eternal agreement between the Father and Son, *Prov* 8. 23. 7thly, To fulfil Promises, Types and Prophesies, *Gen* 3. 15. *Exod* 24. 1, 2. & 30. 1, 2, 3. *Lev* 16. 21. & 14. 6. *Isa* 7. 14. *Jer* 31. 22. & 23. 5.

8thly, To Commend and Honour the love of God, that should employ so eminent and all Glorious a Person, for the business of Mans Salvation, *Phil* 2. 6. *John* 3. 16. 1 *John* 3. 16. *Rom* 5. 7, 8.

9thly,

9thly, That he might be fit for all his Offices, to execute them, in his Estate of Humiliation and Exaltation, *viz.*

First, *of a Prophet*, He must be God (by Nature the Supreme and infinite God) that he might give Efficacy to his Doctrine, and Teach and Comfort his Church in all Ages, and places of the World, *Psal.* 45 4. 1 *Pet.* 1 11. & 3. 18, 20. *Matt.* 28. 20. and Man, that he might converse with and Teach us in a familiar Way, as we can bear, *Heb.* 1. 1. 1 *Cor.* 3 5. *John* 4. 42. *Exod* 20. 19.

Secondly, *Of a Priest*, He must be Man to be a Sacrifice in his Humane Nature, and God to make it Satisfactory and Meritorious, and to make Intercession in Heaven, and apply or bestow his Redemption and Merited Benefits, *Acts* 20. 28. *Heb.* 9. 26, *John* 17. 2, 15, 24. *Psal.* 47. 5. & 68. 18. *John* 10, 28.

Thirdly, *Of a King*, He must be God to inspect at once, all the Concerns of his Subjects, to Conquer and Reign in Hearts, and to be a governing and influencing Head of his Church, and be present to Assist and Comfort every Member thereof, and to give Royal Gifts unto Men, and have Universal Empire in his Hands, and by his own Power raise the Dead, and Judge the World at the last Day (His Office Acts) *Psal.* 45. 4. *Acts* 5. 31. *Eph.* 4. 8, 12. *Mat.* 16. 20. & 28. 18, 20. *John* 18. 36. *Rev.* 1. 18. & 2. 1, 23. *Acts* 17. 31. 2 *Tim.* 4. 1. And Man that he might in our Nature have a Mediatorial Kingdom, by Commission from the Father, and Royal descent from *David*, and be a visible Judge of the World, *John* 5. 27. *Matth.* 1. 1. *Acts* 1. 11. 2 *Tim.* 4 1. Further, If he be not God he cannot satisfie Gods Justice, Redeem, Save, Convert, Justifie, Sanctifie, nor glorifie Man, 1 *John* 3. 16. *Acts* 20. 28. *Isa.* 45. 21. *Jude* 25. *Psal.* 110. 3. *Eph.* 1. 9. *Heb.* 13. 2. *Rom.* 8. 30, 33. & 3. 22. *Ezek.* 37. 28. *Rom.* 8. 30. *Acts* 26. 8.

All true Religion, *viz.*

First,

First, A Religious Faith, And

Secondly, Obedience, Yea all our Salvation, Comfort and Happiness, Stands upon this Truth, 2 *Cor.* 7. 1 *Thes.* 2. 13. with *Col.* 3. 16.

Thirdly, Application,

Use, 1st. Of *Information*,

Infer, 1st. The Heinous Nature of Sin, which required the Blood of God to satisfie for it; *Acts* 20. 28. *Col.* 2. 20. *Rom* 7. 13 & 8. 3.

Infer, 2d The Wonderful Transcendent and Condescending love of God, there never was such an Act of Grace, to take the Creature into Union with the God-head, *John* 3. 16. 2 *Cor* 8. 9. *Rom.* 5. 7, 8. *Rev.* 1. 5. *Eph.* 2. 19. to allude to 2 *Sam.* 1. 26.

Infer, 3d The Wonderful Justice of God, worth of Souls, and greatness of Mans Salvation, *Zech.* 13. 7. *Matt.* 16. 24. *Psal.* 49. 7. *Heb.* 2. 3.

Infer, 4th How Adorable Excellent and Mysterious is the Constitution of Christs Person God-man, 1 *Tim.* 3 16. There are Four Unions that our shallow reason cannot Comprehend,

Viz 1st. The Union of the Three Persons in one Divine Essence, 1 *John* 5. 7.

2d. Of two Natures in one Divine Person Text.

3d Of Christ and his Church in one Mystical Body, *Eph.* 5. 23, 32. 4th. and of Soul and Body, *Eccl.* 12. 5.

Infer, 5th. How suitable and compleat All-sufficient a Saviour and supply Christ is for all the wants of self sinful, miserable and destroyed Sinners, *Psal.* 89. 19. *Isa.* 63. 1. *Col.* 1. 19. *Eph.* 3. 8. *Hos.* 13. 9. *Col.* 2. 10. 1 *Cor.* 1. 30.

Infer, 6th How vile it is to prefer a base Lust, and empty Creatures before the Glory, Interest and rest in the Favour and Fruition of a Saviour, of so much Glory, *Phil.* 2. 21. *Tit.* 2. 10, 13 2 *Tim.* 4. 10.

Infer, 7th. The Folly and Misery of all Hypocrites that close Partially with Christ, would have a Christ to save them from Hell Fire? But not to teach and rule them; *Numb.* 23. 10. *Luke* 19. 14, 27.

In-

Infer, 8th. The vast difference between the two *Adams*, 1 *Cor.* 15. 45, 49. Here is one worthy of the Love of the whole World, 1 *Tim.* 1. 15. *Matt.* 22. 2.

Infer, 9th How many err in this great truth, *viz* 1st. The *Nestorians*, that say there is two Persons in Christ *Heb* 7. 24. 2d. The damnable Heresie of the *Arians* and *Socinians*, that would un-God, the great and all-Glorious Saviour of the World, saying, A whole Christ is a Creature, if he be not God by Nature, he must be nothing but a Creature, their being no Medium, 3d. Those that say Conscience, or the height of Nature or Reason, (which is his Creature, *John* 1. 9. is Christ in every Man, his Attributes, Person Offices, and Benefits are not Applicable to any meer Creature, much less to that Blind Creature that does not know God from Men, or a Tree, as *Acts* 14. 11 *Isa.* 44 17. *Jer.* 2. 9. 1 *Cor.* 1. 21. & 2. 14. *Eph.* 2. 12. *Acts* 17. 18, 32.

Infer, 10th The miserable condition of all Christ's Rejectors and the necessity of there Damnation, for see, *Acts* 4 12. *Heb.* 2. 3. & 10. 28, 31, & 12. 25, 29 *Eph.* 2. 12 *Rev.* 3. 16, 17. 2 *Thes.* 1 9, 10. *Mark* 16. 16.

Use, 2d. Of *Debortation*, Not to Encourage in the least the Enemies of such an all-Glorious Saviour 2 *John* 10, 11. To allude to *Jud.* 18 24. 1 *Sam.* 4. 22.

Use, 3d. Of *Exhortation*, 1st. Let him be your best beloved, *Cant.* 5. 10, 16. 2d. With a Humble reverence of mind, to rest in what God reveals in his Word, and wonder and adore by Faith what we cannot Comprehend by reason, *Psal.* 25 9. *Rom.* 11. 33. 3d. Presently to Accept of and Venture on a Saviour, of all this Glory as worth both Accepting of, and suffering for, 1 *Tim.* 1 15. *Matt.* 22. 1 *Heb.* 10. 34. *Acts* 5. 41. see *Pro.* 11. 30. 4th. He being a fit and firm Object and Foundation of all true Religion, let us adorn the Doctrine of this Saviour, by a Religious Faith, Trust, and Obedience, *Tit.* 2

10. *Phil.* 1. 27. and labour for Communion with him as 1. *John* 1. 3. 5th. And Daily meditate on, and Bless God for him, as 1 *Cor.* 2. 2. *Psal.* 26. 3. & 48. 9. & 104. 34. *Luke* 2. 38. 2 *Cor.* 9. 15. *Phil.* 3. 8. as alluded to, *Exod.* 3. 3. 6th. To do as *Col.* 3. 1. 2. *Matt.* 6. 20. *Tit.* 2. 12. 7th. To live by Faith, which is Daily to fetch in Soul Joy and Peace, in believing in his Person, Offices, and Benefits, *Gal.* 2. 20. *Heb.* 7. 1. *John* 16. 33. *Luke* 2. 25. 29. *Jer.* 23. 6. *Rom.* 15. 13. 1 *Pet.* 1. 8. 8th. To Labour after an Assurance of an interest in him, 2 *Cor.* 13. 5. to say as *Chap.* 5. 10, 16.

Use, 4th. Of *Examination*, What are the Evidences of a Marriage Union to and interest in our Saviour, of all this Glory, *viz.* 1st. The Spirit, *John* 3. 24. & 4. 13. 2d. Spiritual Life, and Regeneration which is the Renewing of the Holy Ghost in their Affections Practice and End, 1 *John* 5. 12. *Gal.* 5. 24. 2 *Cor.* 5. 17. 3d. Faith. *John* 6. 56. *Cant.* 8. 5. *Eph.* 3. 17. *Gal.* 2. 20. 4th. Love to God and Godliness, 1 *John* 4. 12, 16. *Cant.* 3. 1. Such Love like Allow and relish Holiness and Disallow all Sin, *Rom.* 8. 1, 5. *Gal.* 5. 24. *Rom.* 7. 15. with 9. 1. 5th. Repentance, such cannot Sin impenitently, 1 *John* 3. 6. 6th. Influential Communion, 1 *John* 1. 3. with 5. 20. 7th. Their End is Gods Glory in all their good Works, *Rom.* 7. 4. & 14. 8.

Use 5th. Of *Consolation*, To the Faithful, here is ground and Matter of Comfort against, 1st. Sin, 1 *John* 2. 1. 2d Enemies, 1 *John* 4. 4. 3d. Want of Friends or outward Comfort, *Cant.* 5. 16. *Luke* 2. 25. 4th. Death, *Luke* 23. 42. 5th. Judgement, 1 *John* 4. 17. *Col.* 3. 4. *Jude* 21. 24. 6th In Christ as a New Covenant, Head, Root, Treasurer, and Treasury is Inexhaustible Fulness, Riches and Treasures, 1st. Essential as God, *Col.* 2. 9. 2 *Cor.* 8. 9. to allude to *Mat.* 13. 46. 2d. Derived of Habitual Grace

Grace and Holiness in his Humane Nature, *Isa.* 11. 2. *John* 3. 34. *Act.* 10. 38. *Heb.* 1. 9. 3d. Of Natures, *Col.* 2. 9. 4th. Of Offices *Col.* 1. 19. *Isa.* 9. 6, 7. 5th. Of purchased and merited Riches and Benefits as Mediator, *viz.* Redemption, and all other Benefits of the Covenant of Grace, *Eph* 2. 8. See *Prov* 8. 18. O! what a rich Gift is Christ, *John* 4. 10. *Isa* 9. 6. *Rom* 8. 32. O! what an Ocean of Joy is here to the Spouse and Members of Christ, *Luke* 2. 25. *Isa* 12. 3. 2dly, Their Persons and Happiness is very safe, being in the Hands of such a Saviour, *John* 10. 28. 3dly, The Effects of the Personal Union are Consolatory, *viz.* 1st. The exaltation of our Nature, and wonderful manner of subsisting, *John* 1. 14. 2d. A Personal Communion or Communication of Properties, so as that which is proper to one Nature, is attributed to the whole Person, Text, *John* 3. 13. *Acts* 20. 28. 1 *John* 3. 16. 3d. The mystical Union and Communion, is by Vertue of the Personal Union and Communion, 1 *Cor* 8. 6. *John* 17. 22. *Rom* 8. 32. 4th, He is a Mediatory Prophet, Priest and King, according to both Natures, *Jer* 23. 5, 6.

4thly, It is impossible, that God the Supreme King and Lord of the World, should not freely give us all Things, *Rom* 8. 32. 5thly, All his Promises will certainly be made Good, 2 *Cor* 1. 20. 6thly, Christ in our Nature, is the transcendant One, and exalted above all Creatures, *Col* 1. 15. 1st, In the Natural World, *Rev* 3. 14. see *Heb* 1. 2. 2dly, In the Gracious World below, *Psal* 45. 2, 7. *John* 3. 34. *Col.* 1. 18. And 3dly, In the Glorious World above, *Eph* 1. 21. *Heb* 7. 26. & 2. 6, 9.

7thly, The Person of Christ in our Nature, is at God's Right-Hand in the Highest Court of the Supreme Monarch, Lord, Sovereign, Governour, Law-Giver and Judge of the World, in great Favour, Honour and interest therein, in two Capacities, *viz.* 1st. As the Advocate publick Head, common Person and

and representative, representing his People, 1 John 2. 1. Rom 8. 34. Heb 9. 24. 26. With universal Empire in his Hands by Office, Constitution (as God-Man Mediator) the universal and supreme King of Heaven and Earth, Governor and Judge of the World, Matth 28. 18. 1 Pet 3. 22. John 3. 35. & 5. 27. Eph 1. 22. Acts 10. 42. And so is able to be a Fountain of more Good to us than ever the first Adam was of Evil, Col 2. 3. John 10. 10. 13thly, That he who is in all this Favour, Interest, Power, Honour and Glory above or at Court, is your Head, Husband, Elder Brother and Friend, Col 1. 18. Isa 54. 5. Heb 2. 12. Rom 8. 29. John 20. 17. Cant 5. 16. 14thly, It is a comfortable Encouragement to the greatest Sinners, to come unto God by him, whose Merits exceed their Sins, as much as infinite exceeds finite, and who hath left it upon Record in his last Will and Testament, Sealed with his Blood, that he will in no wise cast them out, Heb 7. 25. John 6. 37. with Isa 45. 22. & 55. 1. John 7. 37. Matth 11. 28 Rev 3. 20. & 22. 17. to say as, Jer 3. 22.

15thly, That the All Glorious Person of Christ in our Nature, will be, 1st, The eternal Means of Communion with God in the World to come, Rev 7. 16, 17. & 21. 23. & 22. 1, 2, 3, 4. Luke 22. 37. with Luke 22. 29, 30. 2d, And the eternal Object of the eternal Worship, Adoration and Praises of that World to come (Heb 2. 12. & 6. 5. 1 Tim 4. 8. Rev 5. 9, 12. & 7. 9, 12.

Jude 24. *To the only wise God our Saviour, be Glory and Majesty, Dominion and Power, now and ever, Amen.*

Rom. 16. 27. *To God only wise, be Glory* [through] *Jesus Christ, for ever, Amen.*

Eph. 2. 18. *For* [through] *him, we both have an access* [by one Spirit] *unto the Father.*

Rev. 22. 21. *The Grace of our Lord Jesus Christ be with you all, Amen.*

Part III.

The Doctrine of the Scriptures, concerning the All-Glorious Spirit.

1st. In his Person. 2d. Acts, Operations and Benefits. 1 Pet. 4, 14.

(1.) *IF ye be Reproached for the Name of Christ,* (2.) *Happy are ye:* (3.) *For the Spirit of Glory (or Glorious Spirit, as* Acts 7. 2. 1 Cor 2. 8.*) and of God resteth upon you.* (4.) *On their (the Persecutors) part, he (the Spirit) is evil spoken of.* (5.) *But on your (the Persecuted) part, he is Glorified.* Doctrine, The Spirit of God is an All Glorious Spirit.

1st *Proof*, He hath all the Glories of a God, *viz.* Names, Attributes, Works and Worship, see *Chap.* 1 2dly, Open it.

Head I. Wherein the Spirit is Glorious, *viz.*

First, In his being a Divine Person, by Nature, very God.

Secondly, In his being a distinct Person.

Thirdly, In his Distinct Order and manner of Subsisting.

Fourthly, In his Distinct Relative, or Personal Property.

Fifthly, In his distinct Order and manner of Working, see *Chap.* 1.

Sixthly, In his Acts, Operations and Benefits.

First, More general and common.

1st. Of Creating, *Gen* 1. 2. *Job* 26. 13. & 33. 4
2d. Of Preserving, *Psal* 104. 30. 3d. And of go
verning the World, *Ezek* 1. 12, 21. See *Isa* 63. 14
4th. By his common Gifts and Operations, he fit
Persons for the Duties of their Callings, *Exod* 31. 2
and Gifts of Government, *Numb* 27. 18. *Isa* 63. 11
Judges 3. 10: & 6. 34. & 11. 29. & 13. 25. & 14. 6
1 *Sam* 10. 10 & 16. 13. 1 *Chr* 12. 18 see *Numb* 24. 2
Heb 6. 4. and see 2 *Pet* 1. 21. 1 *Pet* 1. 11. *Acts* 2. 4. &
19. 6. *Rom* 15. 19.

Secondly, *More especial and peculiar in Spiritual an*
Salvation Benefits, viz 1st, The Mystical Union o
Christ with his Mystical Body or Church, 1 *Cor* 12
13. *Eph* 4. 4. 2dly, He is the Author of the Constitu
tion (Matter and Form) of a particular Church, 1 *Co*
14. 33. with 6. 11. *Eph* 2. 22. 1 *Cor* 12. 3. (*Hag* 2. 5
Zech 4. 6.)

And of the Qualifications and Success of its Mi
stry, *Acts* 20. 28. 1 *Cor* 12. 9. *Acts* 11. 21. 3dly
Of all true Religion, *viz.*

1st. Of a Scripture Knowledge and Faith, *Eph* 1
17. *John* 16. 13. 1 *Cor* 2. 12 & 12. 9. 2 *Cor* 4. 13
Gal 5. 22. *Zech* 12. 10. See *Exod* 35. 21. The effect
of Faith, *viz* Love, *Col* 1. 8. *Gal* 5. 22. Hope, *Rom*
15. 13. Repentance, *Zech* 12. 10. *Acts* 11. 21. *Isa.* 32
15. Filial Fear, *Isa* 11. 2. Courage and Zeal, *Mic*
3. 8. 2 *Tim* 1. 7. *Acts* 4. 8, 31. & 6. 10. *Isa* 4. 4. &
6. 3, 6. *Luke* 12. 12. & 24. 32 *Job* 32. 18.

2d. Of a Scripture Practice, or the Obedience o
Faith, 1 *Pet* 1. 2, 22. & 2. 5 *Acts* 5. 32. All tru
and sincere Worship and Service of God, *John* 4. 24
Phil 3. 3. As Prayer, *Zech* 12. 10. *Jam* 5. 16. *Rom* 8
26, 27. *Eph* 6. 18. *Jude* 20 *Gal* 4. 6. Preaching 1 *Co*
2. 4. & 12. 9. Singing Praises, *Eph* 5. 18, 19. and Se
Acts 15 28. *Rev* 2. 7.

4thly, He is the Author of all Spiritual & Salva
tion Benefits, (in his Applicatory Operations) *Joh*
16. 15. 2 *Cor* 13. 14. *Phil* 2. 1. *Rev* 1. 4, 5, 6. *viz.*
1st

1st. Regeneration here, he brings Spiritual Life and all saving Graces into the Soul, *Tit* 3. 5. *John* 3. 3. *Gal* 4. 29 *Ezek* 37. 7, 14 *Rom* 8. 2. *Rev* 11. 11. *Zech* 12. 10. 2d. Justification, 1 *Cor* 6. 11. 3d. Adoption, *Rom* 8. 15. 4th, Sanctification *Rom* 15. 16. 2 *Thes.* 2 13. 1 *Pet.* 1. 2. *Rom.* 8. 13. *Gal* 5. 16. 5th, The Exercise of Grace, *Gal* 5. 25 *Cant* 4. 16. 6th, Increase of Grace, 2 *Cor* 3. 18. *Phil* 1. 19. *John* 4. 14. *Col* 2. 19. 7th, Spiritual Guidance, *Rom* 8. 1, 5. 14. *Nehm* 9. 20.) 8th, Assistance by his actual Influence and constant Aid and Operation, *Eph* 3. 16. *Isa* 59. 2. *Rom* 8. 26. *Eph* 6. 18. 9th, Access, *Eph* 2 18. 10th, Acceptance, 1 *Pet* 2. 5. with *Lev.* 1. 17. & 6. 13. *Jam* 5. 16. 11th. Assurance, *Rom* 8. 16, 23 2 *Cor.* 1. 5. *Eph* 1. 13. & 4. 30. 12th. Unity and Peace, *Eph* 4. 3. *Gal* 5. 22. 13th, Joy and Comfort, *John* 14 17. *Matt.* 9. 31. & 13. 52. 1 *Thes.* 1. 5, 6. 14th, Liberty, 2 *Cor* 3. 17. *Rev* 11. 11. 15th, The ruine of Antichrist, 2 *Thes.* 2. 8. *Rev* 15. 2. 16th, Spiritual Victory, *Isa* 59. 19. *Rev* 15. 2. 17th. Perseverance *Gal* 5 5. *Psal* 51. 12. *Num* 14. 24. 2 *Tim* 1. 14. 18th, He is a Spirit of Glorification, Text *Rom* 8. 11. *Gal* 6. 8. *Isa* 63. 14. to allude to *Zech* 4. 6.) *In all those Things, appears and consists* the Communion of God's Church and People with the Holy Ghost, 2 *Cor* 13. 14. *Phil* 2. 1.

Thirdly, *Most Special Gifts and Operations, viz.* In effecting the Personal Union, and anointing of the Person of Christ in his Human Nature, with all needful Gifts and Graces, *Luke* 1. 35. *Matth* 1. 18. *Luke* 4. 18. *Acts* 10. 38. *John* 3. 34. *Heb* 1. 9. *Isa.* 42. 1.

Head 2. *The Grounds and Reasons of the Applicatory Communications, Gifts, and Operations of the Spirit, viz.*

1st. The Father's Election, 2 *Thes.* 2. 13. 2d, The Sons Redemption, *Tit* 3. 6. *John* 14. 26. 3d, The Covenant of Grace, *Ezek* 36. 25, 26. & 37. 14. *Isa* 44. 3. & 59 21. *Gal* 3. 14. *Eph* 1 13. *Luke* 24 49. 4th, Christ's Ascension and Intercession, *John* 7. 38 & 16 17. *Acts* 2. 1, 33. 5th. The Glory of God in Christ, *John* 16. 14.

3dly, Application

Use 1st. Or Information.

Infer 1st. They are very vile that offer contempt to the Spirit, and exclude him from their Miniſtry, Worſhip and Diſcipline, for an unconverted Miniſtry may be without the ſpecial and ſaving Operation of the Spirit, but ſee 1 *Cor* 12. 19 *Pſal* 50. 16. and impoſed Human Forms of Worſhip, may be read by the Power of Nature, and a Diſcipline that perſecutes a Miniſtry holy in their Doctrine and Lives, and furniſhed and ſucceeded by the Holy Ghoſt, hath nothing of the Spirit of God in it, *Gal* 4. 29 1 *Theſ* 2. 16. 2 *Cor* 10. 4, 5. *John* 12. 36. *Rev* 2. 10. ſee *Iſa* 30. 1. *Ezek* 13. 3. *Mich* 2. 11. *Hoſ.* 9. 7. 1 *Tim* 4. 1. 1 *John* 4. 1, 6. Theſe cry up Ordinances without the Spirit, *Jer.* 7 7. And thoſe that cry up the Spirit without Ordinances, *Matth* 23. 19, 20 Some ſpiritual Lords, and private Men, may be ready in Deriſion, to ſay, you Pray by the Spirit, and call it Canting, *Job* 12. 4. *Rom* 8. 26, 27. And Apoſtates, *Heb* 10. 29. All theſe are Reproachers of the Spirit, ſee 1 *Kings* 22 24.

Infer 2. Their Caſe is very ſad and dreadful, that are without the Spirit in his ſpecial and ſaving Operations, *Rom* 8. 9. *Jude* 19 and ſpeak againſt the Spirit, *Matth* 12. 32 Text, ſee *Acts* 19. 2.

Use 2. Of Deſortation. 1ſt. Not to lie to the Holy Ghoſt, *Acts* 5. 3. 2d. Nor to tempt the Spirit of the Lord, *Acts* 5. 9. 3d Nor to reſiſt the Spirit in the faithful Miniſtration of the Word, *Acts* 7. 51. with *Gen* 6. 3. *Nehem* 9. 30 *Zech* 7. 12. *Heb* 10 29 4th. Nor by Sin to grieve or quench the Spirit, and cauſe him to withdraw his comfortable Preſence, *Eph* 4 30. 1 *Theſ.* 5. 19. *Iſa* 63 10.

Use 3. Of Exhortation.

Branch 1. To Sinners to wait on God under the Word for the Spirit, *Acts* 10. 44. For, 1ſt Without the Spirit's Special Operations, there is no Union with Chriſt, *Rom* 8. 9. 2d. No ſaving Grace, no Faith,

Faith, 2 Cor 4. 13. No Repentance, *Zech* 12. 10. No Obedience, no acceptable serving of God, no true Religion in the World, 1 Cor 12. 3. 1 *Pet* 1. 22. & 2. 5. *Eph* 4. 3. *Gal* 5. 22. 3d. No Communion with God, *Eph* 2. 18. 4th, No true Comfort or Happiness here, *John* 14. 17. (*Lam* 1. 16) *Isa* 43. 22. 5th, No Heaven hereafter, *John* 3. 5.

Branch 2. *To Saints*, 1st, To pray for further Measures of the Spirit, *Luke* 11. 13. with *Matth* 7. 11. *Eph* 5. 18. 2dly, To Glorifie the Spirit, Text, *Gal* 6. 8. 1st, By sowing to the Spirit in a Contribution for the Maintenance of his Ministers, *Gal* 6. 6. 2dly, A religious Faith, (*Creed*, *I believe in the Holy Ghost*) believe he is my Sanctifier and Comforter, and trust in him for both, *pray in the Spirit*, in Faith, in his Aid and Operation, *Eph* 6. 18. *Jude* 20. 2 *Tim* 1. 14. hear him. *Rev* 2. 7. With a religious Worship of Faith, Love and Obedience, *Rom* 15. 30. *Exod* 1. 12. 21. Of Prayer and Praises, *Psalm* 51. 12. & 143 10. *Cant* 4 16. 2 *Cor* 13. 14. 2 *Thes* 3. 5. *Rev* 1. 4. 5. 6. & 4. 8. *Isa* 6. 3. 3dly, Daily use of his Word, *Eph* 6. 17. 4thly, By imitating of him in glorifying of Christ, *John* 16. 14. with *Rom* 14. 8. 5thly, By honouring the Saints, the Temples in which he dwells, Text, 1 *Cor* 3. 16. & 6. 19. 1 *John* 2. *John* 14. 17. 2 *Tim* 1. 14.

Use 4. Of Examination whether the special Inhabitation and indwelling of the Spirit.

1st, *Negatively*, 1st, Not the Prophane, *Rom* 1. 4. 2d, Not the prayerless, *Zech* 12. 10. *Gal* 4. 6. 3d, Not the *Pharisee* or *Legalist*, *Phil* 3. 3. 9. See *Acts* 19. 2. 2d. *Positively*, Where the Spirit is and rests in his more special Operations, he is an efficient Principle of all supernatural and vital Religion, 1st, Of Union with Christ, 1 *John* 3. 24. 1 *Cor* 12. 13. & 6. 17. 2d, Of Faith and Love, *Gal* 5. 22. 1 *Cor* 12. 9. *Col* 1. & See *Tit* 3. 5. *Rom* 8. 2. & 7. 6. *Gal* 6. 1. 2 *Cor* 3. 18. 3d. Of Repentance and Supplication, *Zech* 12. 10.

Acts

Acts 11. 21. 4th, Of Christian Union, *Eph* 4 3 *Acts* 4. 32. 5th, Of Humility, *Matth* 5. 3. 6th, Of Consolation, *Acts* 9. 31. *Rom* 14. 17. and see *Isa* 11. 2. *Gal.* 5 22.

Use 3. Of Consolation to such.

1st, It is consolatary to see Father, Son, and Holy Ghost (o-operate in our Salvation, the Father ordains our Redemption or Salvation, 1 *Thes.* 5. 9 the Son freely condescended and undertook the purchase of it; *Heb.* 10. 5, 7 *John* 6 51. 1 *Pet.* 1. 19, 20 And the Holy Spirit he freely condescended to the Office of working from the Father and Son, (who Work by him in the Application of themselves to the Creature) in the effectual Application thereof; to the Elect he gives them the Revelation and Fruition of it; 1 *Cor.* 2. 12. *John* 16. 15. Hence a Mission and a Coming is Assigned to him and a Work to do; *John* 16. 7, 13. 14. 26. & 15. 26 see 2. *Cor.* 13 14. *Phil.* 2. 1. 2d. This Evidences and Assures them of their Election, 2 *Thes.* 2. 13. 3d. Of their being Heirs of Promise, *Ezek.* 36. 25, 26 *Gal* 5. 18. 4th. Of their interest in Christ's Mediation and Redemption, *Tit.* 3. 6. *John* 14. 26. 5th Of Union to Christ, 1 *John* 3. 24 & 4 13. 6th. Of Justification, *Lev.* 14. 25, 28 *Gal* 5. 18. *Rev.* 15. 2. 7th Of Adoption, *Rom.* 8 14, 16. 8th Of Glorification *Rom.* 8. 23. 2 *Cor.* 5. 5. *Rom* 8. 11. *Gal.* 6. 8. Text *Isa.* 63. 14. 9th It is his Office, to be a Spirit of Sanctification, of Consolation of Guidance, and Assistance, *Zech* 12. 10. *John* 14. 17 10th Such are Blessed now, Text *Isa.* 44. 3. for next unto Christ he is the greatest Gift of God, (we may say as 2 *Cor.* 9 15.) 11th, It is promised to their Seed, and will never depart from the Church, *Isa.* 44. 3. & 59. 21. *Hag.* 2. 5. and see *Ezek.* 39. 29. 2 *Cor.* 13. 14. And the Communion or Communications of the Holy Ghost, be with you all. *Amen.* *Angels and Gospel Ministry, Cry Holy, Holy, Holy* Isa. 6. 3. Rev. 4. 8.

FINIS